

ROBERT F. WALLCUT, GENERAL AGENT.

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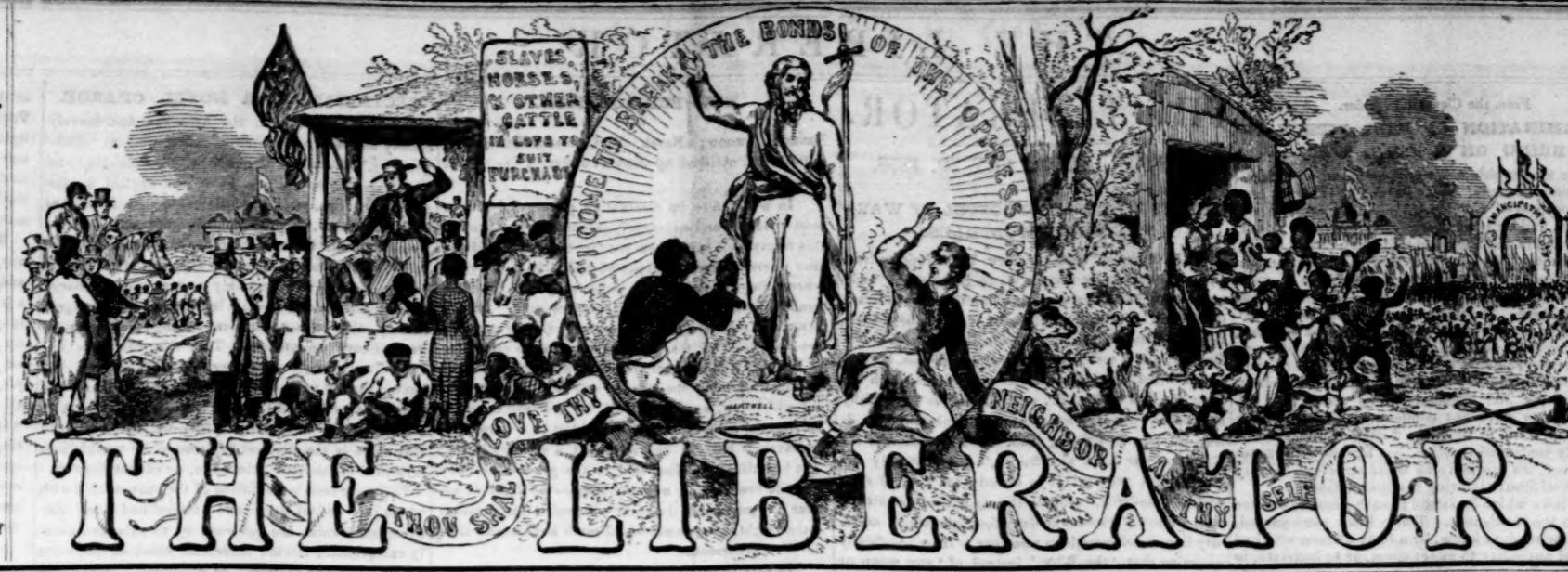
Advertisements making less than one square inch three times for 75 cents—one square for \$1.00.

The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are authorized to receive subscriptions for the Liberator.

The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz.:—FRANCIS JACKSON, ELIAS GRAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK, and WENDELL PHILLIPS.

In the columns of THE LIBERATOR, both sides of every question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.



Our Country is the World, our Countrymen are all Mankind.

J. B. YERRINGTON & SON, PRINTERS.

VOL. XXVI. NO. 9.

BOSTON, FRIDAY, FEBRUARY 29, 1856.

WHOLE NUMBER 1130.

### REFUGE OF OPPRESSION.

From the Squatter Sovereign.  
KANSAS AFFAIRS IN GENERAL.

A RICHLY MERITED REBUKE.

We have some of our friends at Kansas City, Mo., and Leavenworth City, K. T., and perhaps some other points below us on the Missouri river, are discussing which shall have the honor of entering the gentlemen negro-thieves, on their first arrival in our Territory, to be distributed wherever their masters think they are most needed, we are content to be what we have been—headquarters for the pro-slavery emigration to the Territory. Atchison, from its central location, is the point where all our Southern friends should land, and those who wish to explore the country will find it nearer to more of the interior, than any other point on the river. Further, Atchison, as yet, has not been polluted by Abolitionists, and our people are resolved it never shall. Negro thieves have not, nor can they, settle here. The climate here would be very unhealthy for many of the cattle that have vegetated about Kansas and Leavenworth cities the last year or more. The very name, Atchison, is a dose of poison to a Free Soiler or Abolitionist; and now that Atchison is the residence of Hon. D. R. Atchison, formerly of Missouri—in honor of whom our town was named—we hardly think another negro thief will ever attempt to pass through our street, even in disguise. Brown, of the *Herald of Freedom*, even admits that our county (Atchison) is pro-slavery—a compliment he does not deign to pay to any other county in the Territory. We don't want Abolitionists here. We seem to trade with them, or handle their money. We can make our living out of honest men. Our merchants want nothing to do with them, and they well-know if the Abolitionists were permitted to come among us, they would steal more than they would spend in our town, besides the natural corruption that would originate from the presence of such carcasses in our streets.

Letter from Gen. McQueen, M. C., to Lewis Tappan.

WASHINGTON, Feb. 5, 1856.

—New Belford  
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Harriet K. Hunt is  
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FOR 1856! We  
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A FIRST CLASS FAM-  
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this subject are the appropriations we have made in the aid of fugitives, either on their escape through the States, or after their arrival in Canada. For this has been expended \$441.

4th. *The encouragement of the free labor movement.*

For this we have appropriated \$815, and we think the time not far distant when this cause will prove one of the most powerful in its influence upon anti-slavery.

5th. *Anti-Slavery Agencies and Lectures.*

This head includes a great deal of miscellaneous labor, which is continually being performed for the cause in various departments.

6th. *The promotion of education among the colored people.*

For this has been expended \$2300. This I consider, on the whole, as the most efficient of all the means to be used against the system of slavery.

The grand argument for slavery is, that the race are fit for nothing higher. Examples, therefore, of cultivated and intelligent persons, in all departments of learning, literature and art, are particularly valuable in making out our case. In coincidence with this is the providential fact, that there appears to be at this time a very peculiar development of talents rising in the race. There are eloquent speakers, pleasing writers, lecturers, both male and female, singers, and dramatic readers, coming into notice from this class; and it has been our privilege, through this fund, to contribute to the assistance of many such.

But the educational institutions on which we have concentrated, and intend still further to concentrate, most of our patronage, is Miss Miner's school for colored girls at our national capital. Our reasons for selecting this were, first, that, being under the immediate eye of a slaveholding population, it would be demonstrating the point we wish to establish in the most conspicuous and notable manner. Second, that it has been undertaken by a woman whose talents for, and interest in, the work, are so remarkable, that they might almost be considered an inspiration. Under the care of this woman, the school has attained to a firm footing in Washington, in defiance of the most bitter threats and persecutions at first endured.

A class of colored young ladies in this school have already passed through a course of education equal to that of young ladies in our best boarding-schools, and it is designed to give them still higher advantages at certain institutions in the North, in order that they may be thoroughly fitted for teachers. We are now endeavoring to raise money sufficient to erect a large and elegant building for the institution, in order that it may have permanent power. It is to this school I shall look as the most conspicuous monument of what has been effected by this fund; for though many benevolent people have assisted largely, yet the contributions from the fund, which we have been so ready and anxious to have, I think we may safely attribute a large share of its prosperity to them. It is our intention still to enlarge these contributions, so soon as a Board of Trustees shall be incorporated, of whom Professor Stowe is to be one.

In regard to the financial disposition of the fund, it may be well to say that Professor Stowe has invested it, by the advice of judicious business men, and that it has brought in an income from seven to twelve per cent.; and that, with the exception of \$2000, which have become temporarily unproductive, our investments have all been remarkably fortunate.

To the foregoing instances, which Mrs. Stowe has adduced, of the very peculiar development of talent rising in the race at this time, we cannot resist the temptation of adding another, which has come under our notice, that of a young colored man named Cavers, a native of Cavers, who is a self-taught musician. He has, by his own unaided efforts, and by assiduity and practice, acquired a surprising knowledge of the science of music, and attained to so remarkable a degree of excellence, that the ablest professors of the piano-forte in London have pronounced his performances on it marvellous. He officiated for some time as organist in the principal churches in Jamaica and in Nova Scotia, whence he has recently arrived to try his fortune in this country. His testimonials are of the very highest order, and we doubt not but that, before long, his extraordinary endowments will become the theme of public praise in journals more strictly suited than ours to chronicle them.

From the Derby (Eng.) Reporter.

#### ANTI-SLAVERY MEETING AT THE TOWN HALL, DERBY.

On Tuesday evening, January 22d, Mr. PARKER PILSBURY of Boston, U. S., delivered a lecture on Slavery in the States of America. The hall was filled with a respectable and attentive audience. In the absence of the Mayor at the commencement, the Rev. J. WALKER was requested to occupy the chair.

The CHAIRMAN, after a few prefatory remarks explanatory of the object of the meeting, introduced Mr. PILSBURY, who was received with cheers by the audience.

Mr. PILSBURY gave a vivid description of Slavery as it exists in the Southern States of the Union, particularly exhibiting the nature of slave legislation. Slave law had extended its giant power over the Northern States. Even merchants in free States were in favor of the continuance of slavery, having a vested interest in it, and often possessing slaves themselves. This colossal evil was consuming the heart of the great American Republic. It pervaded all ranks of society, and all Christian denominations; it was the blight of the Southern churches. The slave question was involved in the present singular crisis of American political affairs. The House of Representatives had met ninety-four different times, and attempted, but unsuccessfully, to elect a Speaker—ninety-four times had they failed! Legislation had been retarded above one month!

The great state-carriage of the Republic had come to a dead lock! He hoped that from this crisis freedom might be educated. Englishmen often sing, 'Britannia rules the waves,' but if she rules the waves, Britannia cannot rule the land—at least she could not rule the little State of South Carolina, containing a population less than Glasgow, Manchester, or Liverpool. South Carolina has a law, and by that law she can seize and imprison the subjects of the Queen of Great Britain, provided they are of the negro race. If the captain of an English ship entering any harbor belonging to this State should send a negro sailor on shore, the officers will immediately seize and conduct him to prison, and keep him there till the vessel is ready to sail again; the captain may then have his sailor again on payment of all expenses incurred during his incarceration. Should he refuse to defray expenses, the negro is detained and sold to discharge the debt.

South Carolina had not only defied Britannia, but also the whole power of the Northern States, who would allow no friends of freedom to enter her territories to disseminate his troublesome principles there.

South Carolina would never wish to hear the words of freedom,—she cannot endure them; they would perturb her tranquillity and abridge her revenues. A very respectable citizen of one of the Northern States, a judge of high standing, was commissioned by the Governor of Massachusetts to go to South Carolina, and test the constitutionality of the law which imprisons innocent and free colored seamen in her ports. He was informed immediately on his arrival by the officers of Government, that they could not insure his life beyond the time of the sailing of the next vessel; he was therefore obliged to take his departure immediately, and return to his own State, his mission unaccomplished, his person insulted, and the honor of Massachusetts trampled in the dust.

South Carolina evidently prefers the possession of negroes to the society of the most worthy citizens of the great American Republic. The lecture was repeatedly cheered in the course of his speech.

Mr. NIXON then moved the following resolution:

'That this meeting is filled with profound sorrow that an evil so great as Slavery should exist in the otherwise free and republican States of America, and would express deep and heartfelt sympathy in the moral and religious agitation of the subject by the abolitionists of that country, with a view to its peaceful and speedy overthrow. And we would especially hope that the efforts of God's people will use every proper means in their power to induce the churches and ministers of the United States to purify themselves from all participation in so great a sin.'

The MARSHAL of Derby, who had arrived in the course of the lecture, seconded the resolution, and made some truly forcible and eloquent remarks, as did also the venerable Dr. HURTON, after which it passed unanimously.

#### From the Cleveland Leader.

#### DETERMINATION OF PRES. PIERCE TO BRING ON A CIVIL WAR.

BOSTON, FEBRUARY 29, 1856.

#### SHARP'S RIFLES—THE GOSPEL OF WAR—THE CROSS WORTHLESS.

We have copied from the *New York Independent*, an article written by HENRY WARD BEECHER, in reply to the *New York Observer*, touching the moral efficacy of Sharp's rifles in the settlement of the Kansas question. Animated by a bitter personal spirit toward Mr. Beecher, and a malignant pro-slavery purpose, the *Observer* seized upon some warlike expressions which fell from the lips of Mr. B., and affected to be awfully shocked in view of 'such rampant appeals to the bloodiest passions of fighting man, by a preacher of the Gospel of our Lord and Savior,'—hypocritically declaring that 'this world is already too fond of rifles and cannon-balls,' while in the same breath admitting 'we are not of those who deny the right which necessarily imposes sometimes resorting to them'—falsely asserting that 'the Bible,' instead of 'the word of God,' (which is not a book,) 'is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and the spirit,' &c. and winding up with the assertion that 'such a sword is better than a rifle.'

As a reply to this malicious, canting, jesuitical impeachment, on the part of the *Observer*, Mr. B.'s rejoinder is scathing, crushing, annihilating; and were it simply a controversy confined to the parties named, we should leave it just where it stands, enjoying the censure upon the well merited and so signally applied. But it relates to the eternal principles of right—to the cause of freedom and humanity—to the sanctity of human life—to the relations of man to man—to the method of redemption through martyrdom and the cross of Christ—and therefore it challenges our attention.

Mr. Beecher has effectually answered the *Observer*, but has he vindicated the rightfulness of war, or shown the inefficiency of the peace principle? Has he proved that, in a given emergency, the Cross must give way to one of Sharp's rifles, or that the former sometimes needs the defence of the latter? There is a terrible levity in his language and manner, and a thorough unbelief in the potency of suffering for righteousness' sake, which clearly indicate that he knows not what spirit he is of—that he may be qualified to use a rifle, but he is not yet competent to be a minister of the gospel of peace.

We admit that if it be right to destroy human life in any case—to resort to murderous weapons in defence of life and liberty, when these are in peril—then the *border-state* settlers of Kansas are fully justified in employing Sharp's rifles against the Missouri bandits who are thirsting for their blood, and in destroying as many of them as possible. Og we have no controversy.

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## POETRY.

For the Liberator.

## LINES.

SUGGESTED BY READING THE LATE SLAVE TRAGEDY IN CINCINNATI.

Hark! On my ear there falls a horrid shriek!  
My chill'd blood curdles in my veins to hear  
A mother's arm is raised to slay her child!  
Can it be so, or do I wildly dream?  
Has the warm heart of mother turned to stone,  
And all the tenderness with which she gazed  
Upon her child, to gall and wormwood changed?  
Ah, no! the very love she bears her child  
Has nerve'd her arm to deal the fatal blow.

She is a slave, and so are those she loves  
Better than life; her children, they are slaves!  
She has taken all, and fed, in the vain hope  
To free them. Aye, to find a refuge where  
They all might live secure from whips and chains!  
A blessed home, where they, the gift of God,  
Her children, she might call her own, and where  
On her soft bosom, she might lull to rest,  
As night in quietness and peace came down.  
But vain, alas! her efforts; on her track  
The mad pursuer haunts, and finds her shelter.  
Oh! may God forgive, and hold him guiltless,  
Who, to save her child from the secured lot,  
Has raised her hand, and dealt the kindly blow,  
That all unsmiling, sent him to his God!

But, from the ground the blood of innocence  
Shall cry for VENGEANCE, till the mark of Cain  
Is set on Slavery's forehead, and the frown  
That long has fattened on the nation's blood,  
Shall be cast out, to be devoured by dogs.

For the Liberator.

## REMEMBER THEM IN BONDS.

By S. H. LLOYD.

\* Remember them that are in bonds as bound with them, and those that suffer adversity as being also in the body.—PAUL.

We were not made with souls of ice,  
To freeze the blood that swells our veins,  
To shun the suffering scenes of vice,  
Or where in pride oppression reigns:

Nor should we heedless go through life,  
And faintly leave our footprint bare,  
To mark the many paths we tread,  
And not for others feel nor care.

He who formed our frames has given us  
The melting heart to feel a wound,  
And power to snap the galling chain  
Of those by haughty tyrants bound;

The tearful eye, to freely weep  
O'er those whose heads are bowed in grief,  
And hands to bear to sorrow's home,  
The welcome gifts of sure relief.

But man has drowned his noblest thoughts  
In worldly views, pursuits and strife,  
He spends his worth with worthless life:  
And still amid the strife and din

Of wicked men in Church and State,  
The trembling slave in bondage toils,  
And pleads vain at Mercy's gate.

\* How long, how long, O Lord, he cries,  
Before my heavy chains shall fall?  
How long shall liberty delay?  
The burning writing on the wall?  
Send thy angel from the sky,  
To all our tyrants, we implore;  
O not for blood, O Lord, we pray,  
But o'er our prison door !

For the Liberator.

## PLEA FOR THE FALLEN.

She is our sister, fallen though she be;  
Let pity plead, poor erring one, for thee;  
And earnest, truthful hearts, with words of cheer,  
Save her from deeper grief—stand kindly near.

Ye may not know what spell of syren power  
First lured the weak ones in the trial hour;  
How vainly oft they sought that spell to break,  
And to a purer, better life awake.

Perchance no mother o'er her cradle smiled,  
No father's loving hand led the lone child,  
No blessed sunshine from heaven's beacon bright  
Illumed life's pathway with its hallowed light.

Ye deem them heartless, void of love and truth,  
Ah! yea! forget that thoughtless, friendless youth,  
Though by the tempest led so far astray,  
Would glad return, did ye but lead the way.

From virtue's path their erring feet have strayed;  
To lead them back, we ask your friendly aid;  
So vice's misfits encircle them around,  
And in their path are thorns that deeply wound.

Speak kindly to them, for they long have borne  
The cold world's censure, and the words of scorn;  
O'er their crushed hearts pour Pit's soothng balm;  
With sympathy's strong power their passions calm.

Oh, they are weary—lead them gently home!  
Sure in our Father's house there yet is room;  
Will it not be to them a joy untold,  
To lead a lost one back unto the fold?

Think how the memory of a deo so blest  
Will fill thy heart with joy and tranquil rest!  
How like the gentle Teacher thou wilt grow,  
And his great heart of love within thy heart shall glow!

Like him, the sinless one, the meek, the mild,  
Who lived unsullied by earth's passions wild;  
Who, loving ever, died forgiving all;  
Oh! may his spirit yet upon us fall!

Barre, Feb., 1856.

## THE LIBERATOR.

THE RELATIONSHIP OF SECTARIANISM TO ANTI-SLAVERY, AND THE SECTARIANISM OF THE AMERICAN A. S. SOCIETY.

TORONTO, C. W., Feb. 13, 1856.

TO THE EDITOR OF THE LIBERATOR:

DEAR FRIEND.—It is assumed by the American Anti-Slavery Society that Sectarianism and Anti-Slavery are compatible with each other. Here we can all meet for the promotion of a common object, irrespective of our peculiar religious creeds, is the language uttered from its platform. You, its President, have lately said, 'the Episcopalian, the Presbyterian, the Baptist, the Methodist, the Infidel,' surrender not one jot or tittle of their right to be such, by uniting together for the abolition of slavery.

The ever-ready objection to free instrumentalities for the abolition of slavery is, that people desirous of cooperating for this object, and coming together with the mutual understanding that for this object they were come together, could have no guarantee that this business would be attended to. There would be all the guarantees that liberty could give that nothing foreign or obtruded. Do anti-slavery people desire some better guarantee than that? Can the freedom of negroes be promoted by limiting the freedom of those laboring for their emancipation? If Abolitionists cannot trust one another with freedom, with what face can they ask slaveholders to practise emancipation? How posterous the objection to the freedom of an anti-slavery meeting, made on behalf of anti-slavery! No, anti-slavery is anti-slavery, knows of no object worth the sacrifice of liberty. What is it but this undervaluing of liberty, not the sectarian counterfeit—but liberty, by the debased public sentiments of the North, that so effectually sustains slavery at the South? This constitutes the folly and the guilt of the heartless crew of 'Union-savers,' who would sacrifice the end to the means. The 'Union' whose price is liberty is not worth having. Neither is the anti-slavery that cannot be done without binding its agents worth doing. It is not anti-slavery at all that needs other than free instrumentalities. Anti-slavery objecting to free speech? No, it is from Sect that the objection comes, and is as rankly pro-slavery as any slaveholder need wish to have it.

Slaves are such by being denied the opportunity of self-government. The master's will is made the slave's law.

The slave's conscience and judgment are ignored. Whoever questions the right of conscience to be free, or its competency for the government of its owner, does in the service of slavery. Whoever claims authority over others—essays to rule, though only as John Wesley proposed to rule his wife, with ever so 'gentle a hand,'—does it in the service of slavery. 'Order' is the authority and the subjection that constitute the Sect. Here the Pope and an army of priests stand, right across the highway of life, which humanity, impelled by imperious necessity, must needs travel, denouncing hell-fire on all who shall attempt to pass the arbitrary barrier they have set up. Many pass, notwithstanding. Another order of priests are ahead, with the like threat of damnation to whosoever shall overtake their limits. Those who regard not these either, have still to encounter a like menace from another batch of clericals a little beyond, and so on to wherever obedience to the law of life and progress extends. Now, it is those barriers, those limits to liberty, which, in the aggregate, constitute Sectarianism. Take these away, and the Sectarian ceases, the people are free. They can remain where they are till they get ready to move forward, and when they wish to go on, they can go. Their respective creeds would be the result of growth, of life,—retained while vitality sustained them, and cast off, like leaves in autumn, when they had served their day.

Some few of the smaller sects make especial claim to be regarded as anti-slavery, and are credited as such by anti-slavery authorities. But their claims must be tested, not by their protests against the form and degree of slavery which lies beyond their province, but by their relationship to liberty at home. Their Sectarianism is the barrier they place in the way of freedom. They have the same employment as the slaveholders, but in an advanced location. They find fault with the slaveholders' net, and are willing to see the fish escape past it, but they intend to catch them in their own. That is the utmost that sectarian abolition ever amounted to. To go for Liberty would be to abandon their Sectarianism. Sects are pro-slavery from the necessity of their nature.

And why do sects exist? On examination, the motive for sect and slavery will not be found dissimilar. They have this common characteristic—till to work, and unjust and mean enough to appropriate the proceeds of the labor of others. As Sectarianism obtains, the means of spiritual subsistence, and ultimately of physical life, are made scarce. God's order is that we shall live by working, and honorable people calculate on nothing else; but the order of Sectarianism is, that its adherents shall live without working, and its arrangements are planned with the view of subsisting by lying and thieving. The proportion of idlers to workers determines the proportion of the means and the lack of means to support life. All spending and none producing would quickly bring famine. Were there nothing to counteract Sectarianism, such would quickly be the catastrophe. It is in averting such calamities that reformers find their mission. To starving, priest-ridden hordes they teach, by precept and example, the necessity of work, and when work brings forth its fruit, when the impending famine is averted, and honorable labor results in golden harvest, then, amid the rejoicing of harvest-home, is the opportunity for the idlers, who gather together for the purpose of forming a new sect. They lay claim to the garnered treasures, to hold in trust, of course, all for the benefit of the 'dear people,' prepare to take their ease, calling themselves after some leading workman, the workers of the past, not by imitating their industry, but with idle praise, eat up what they have produced, and forthwith persecute all who retain sense and honor enough to keep on working, stigmatizing them as disturbers of the peace, as heretics and infidels, for no better reason than that their honest labor is a standing reproach to their robbery and idleness. And while thus treating those to whom the world is indebted for whatever it has that is good, no sooner is a piece of new-work turned off by God's work-people, its utility demonstrated by trial, and it becomes a marketable commodity, than Sectarianism, with the coolest impudence, lays claim to it, and assumes the management thereof. Lucretia Mott repelled by Sect from the World's Anti-Slavery Convention in London, and Antoinette L. Brown's similar treatment by the World's Convention in New York, are illustrative cases in point.

Such is an unexaggerated account of the low origin, the character, and the means of support of all sects. All forms of injustice and oppression find in Sect their appropriate element. Chastel slavery, but for Sect, would be as fish out of water. Steam could as soon remain uncondensed in a freezing atmosphere, as Liberty live in the atmosphere of Sect. And yet the American Anti-Slavery Society takes especial pains to assure its supporters that it has no quarrel with Sect as such. Its claim to be unsectarian is on the ground that on its platform, it makes especial provision for the accommodation of Sectarianism!—repels as an 'outrage' the imputation that it has any other object than to abolish chattel slavery, writes down its 'Constitution,' defines, limits its object. That is the 'letter' of anti-slavery which 'killets'; the life-giving 'spirit' can brook no such defining or limiting. Those who give themselves to the Spirit of Liberty, have no choice but to follow wheresoever it leads. The Anti-Slavery Society, limiting its object for the accommodation of Sect, becomes itself a Sect, one of the fraternity of Sects, and as such, pro-slavery. Such also, are all those kindred organizations for abolishing war, intercession, and the like—not even in the least adapted for fulfilling the ostensible object of their existence; unfriendly to liberty; but a newer phase of the old Sectarianism, from which many who are in them hoped they had made good their escape, when they came out or were kicked out of the enclosures tended by priests.

The members of the Anti-Slavery Society can see in other cases than their own, the reprehensibility and the folly of this attempt to serve one good cause by non-communalism on behalf of others. Father Mathew and Kossuth are well known instances. The former came to America on a temperance mission, and could not, forsooth, destroy his chance of promoting his good cause in the slave States, by speaking against their 'peculiar institution.' Kossuth came on the errand of promoting Hungarian liberty, and fancied he could better promote his object by ignoring the existence of the American Hungarians, wanted to make allies of the slaveholders, and pledged his honor not to interfere with their 'domestic affairs.' All this was characterized by anti-slavery people as time-serving, as treason to Humanity, the cause of Temperance and Hungary included. And rightly so. The Irish priest did nothing for Temperance by winking at slavery; Kossuth defeated his object, if that object was freedom for Hungary, by his lying speeches about American liberty, and his cowardly silence about American slavery. And

by what rule of fair dealing can the American Anti-Slavery Society escape a similar condemnation? Why does Sectarianism stipulate that the condition of its cooperation shall be, exemption to its cherished creeds from the ordeal of free examination and free exposure? Has any better reason for objecting to free speech than the slaveholders have? Verily, nay! Both bear the light for the same reason—their deeds are evil!

The ever-ready objection to free instrumentalities for the abolition of slavery is, that people desirous of cooperating for this object, and coming together with the mutual understanding that for this object they were come together, could have no guarantee that this business would be attended to. There would be all the guarantees that liberty could give that nothing foreign or obtruded. Do anti-slavery people desire some better guarantee than that? Can the freedom of negroes be promoted by limiting the freedom of those laboring for their emancipation? If Abolitionists cannot trust one another with freedom, with what face can they ask slaveholders to practise emancipation? How posterous the objection to the freedom of an anti-slavery meeting, made on behalf of anti-slavery! No, anti-slavery is anti-slavery, knows of no object worth the sacrifice of liberty. What is it but this undervaluing of liberty, not the sectarian counterfeit—but liberty, by the debased public sentiments of the North, that so effectually sustains slavery at the South? This constitutes the folly and the guilt of the heartless crew of 'Union-savers,' who would sacrifice the end to the means. The 'Union' whose price is liberty is not worth having. Neither is the anti-slavery that cannot be done without binding its agents worth doing. It is not anti-slavery at all that needs other than free instrumentalities. Anti-slavery objecting to free speech? No, it is from Sect that the objection comes, and is as rankly pro-slavery as any slaveholder need wish to have it.

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